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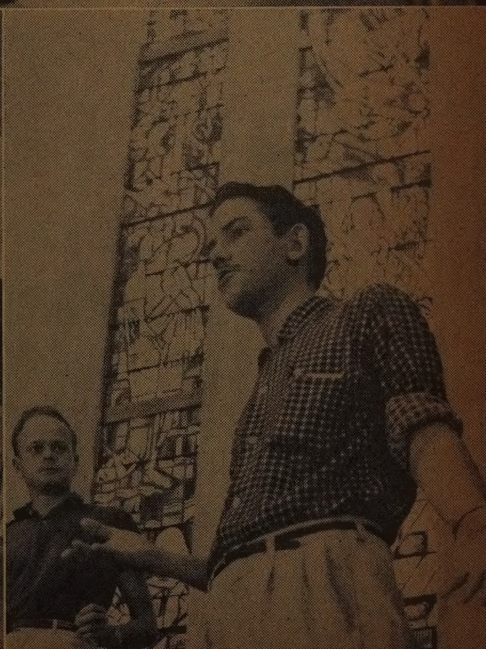
Actors in the Chancel

(see inside cover)



On our cover are pictures of rehearsals at St. Olaf College of a group called The Bishop's Company. They and other repertoire companies are returning drama to the church—the place where it took form in the Middle Ages.

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Lutheran Herald

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ACTO

omehow it seems a little incongruous at firs

Actors in the chancel of the church, preser dramatic production in front of the altar! But play progresses and the story unfolds, the audi caught up in the living drama of the presentati

And after the play is over, the Christian m lives on in the minds of those who were present everyone agrees that it is most appropriate tha a play should be presented in the church, the pla aside for worship where God and man meet.

In various parts of the world, attempts are made to return drama to the church, the place it took form in the Middle Ages. A pioneer and the most successful of such endeavors in the U States is "The Bishop's Company," a repertoire now on its sixth international tour.

The Bishop's Company, which now has two se traveling continuously, has appeared in 40 states; eled 400,000 miles; served churches of 21 denomina At this summer's theological conference at St. College, Northfield, Minn., three of the six pla the repertoire of the company were presented.

The pictures on the cover of Lutheran Herald taken during rehearsals in the chancel of the chap St. Olaf, where the plays were presented. As ca seen from the photographs, no scenery is used in plays presented by the company. There are few "pr and little costuming. The audience is asked to pro the necessary background and props in their think in much the same way that radio audiences are quired to use their imaginations in dramatic prese tions.

The three plays presented at the St. Olaf confer were "Cry, the Beloved Country," based on the n by Alan Paton; "The Great Divorce," based on book by C. S. Lewis; and "The Sleep of Prisoners" Christopher Fry, the British playwright.

The first of these plays is the tender, tragic story a native Zulu pastor whose family becomes invol

N THE CHANCEL

By William H. Gentz

cial ferment, vice, and murder as they break away their tribal background and their faith when they to Johannesburg

he Great Divorce" is the fanciful story of a group sidents of Hell who take an excursion by bus to orders of Heaven. There they are met by their terparts who try to describe their new existence. tually each of the passengers goes back to the bus he return trip, demonstrating the fact that the t choice he made was the final one.

ie Christopher Fry play is the story of three prison- nterned in a vacant church. Each of them has a n in which he imagines himself an Old Testament acter going through a dramatic incident. The aning" of this abstract play is left to the imagina- of the audience.

ie other three plays currently in the repertoire of players are "The Devil and Daniel Webster," "An ode of Sparrows," and "The Boy With a Cart."

he Bishop's Company was organized in 1952 by llis Benbow Beardsley, playwright-actress. Sponsor ie company at first was the Methodist Church of the Angeles area. The bishop of that area, Dr. Gerald inedy, lent his support to the idea and thus the ent name was adopted. The first play was given the e year in a local Methodist church. All of the play- at that time were spending only weekends and eve- gs in this work and thus performances were limited. n 1954 the company was invited to become a part he visitors' activities at the Assembly of the World uncil of Churches in Evanston, Ill. It was this in- ation that encouraged them to make the break from thodist sponsorship and go on their own full time. The company still gives more than 90 per cent of performances in local churches. Thus the traveling grueling and demands dedicated players who are lling to make the sacrifices that go with living out suitcases and making "one-night stands."

Five of the original founders of the company are still actively engaged in its activities, either on the road or at the home base in Santa Barbara, Calif. Many others have been with the company for short periods of time and have then gone on to other work.

Most of the traveling actors are young people, but one lady has passed her 70th birthday. Some of the players are college drama majors who want to get some practical experience before going on to teach drama in secondary schools. One of the players is a seminary graduate with a master's degree in religious education. Another is a former radio announcer who saw the company perform in his home town and asked to join. Some were teachers in public schools; others were in other occupations until they joined the company.

All of the players, however, are dedicated to the purpose for which the plays are given—to make the Christian message live through this medium. No statement of faith is signed by the players, but the company naturally attracts this type of person. Some have dropped out after trying it for a while because they were not in agreement with the purpose of the dramas.

Any local church can become the sponsor for one or more nights of the dramas. Both groups are booked quite far in advance, but they are anxious to make every night count when they are in a certain area of the country. There is a guaranteed amount suggested for the appearance of the company, but they are willing to work out an agreement that will fit the budget of the church to which they go. In other words, putting on the plays is the important thing.

Summer is a more difficult time for the company since most churches have a more limited program. However, the last few years have been increasingly filled with camp and conference engagements such as the one at St. Olaf. In such situations, several plays can be put on and the daytime hours, outside of practice time, can be spent in informal conferences to spread the word of drama in the church to everyone who will listen.

If we REALLY *believe*
in Christianity and democracy,
then we can't deny education
to the crippled just because
it happens to be more expensive . . .

The Tw

Have lunch with Dr. Anne Carlsen of Jamestown, N. D., sometime, and you're in for an experience you'll never forget. There she sits across the table from you, no hands —in fact, almost no arms. Stumps some people would call them. They reach from her shoulders almost down to where elbows ought to be, and yet with these straight stumps she handles forks and spoons and cups of coffee with such dexterity that, if it weren't impolite, you would catch yourself just sitting and staring.

But you don't stare—even though you might be impolite, you don't stare —because in a few moments you are totally unaware that Dr. Carlsen has no hands and but very short arms. You know only that you are in the presence of a dynamic, stimulating, charming personality, and you become oblivious of the fact that this personality happens to be encased in a body that does not quite come up to specifications here and there.

Born with only stubs of arms, one leg that ended above the knee and the other malformed, later to be amputated, Anne Carlsen was inspired by the philosophy of her father, who said, "Two arms and two legs missing aren't as important as one head present, and the best way to make that head help the most is to get it educated."

But in those days schools weren't quite so ready to educate crippled children. Anne was finally allowed to attend public school the last two months of the term when she was eight years old when a Wisconsin state psychologist pronounced her "educable." Passing an average of two grades a year, she was ready for high school at twelve. She attended St. Paul-Luther Academy and St. Paul-Luther College in St. Paul, Minn., received her B.A. from the University of Minnesota in 1936 (with honors in a class of 500), her M.A. from Colorado State College of Education, and her Ph.D. from the University of Minnesota in 1949.

Since 1950 she has been superintendent of the Crippled Children's School at Jamestown, N. D. Today she lives a virtually normal life, has an apartment on the second floor of the school, walks on two artificial legs, drives her own car (equipped with special attachments) about 10,000 miles a year, and takes an active part in community and church life.

Just recently Dr. Carlsen was awarded the President's Trophy as "Handicapped American of the Year." She made quite a hit in Washington when, before an audience of almost 700, she accepted the trophy from Vice President Nixon. Upon her return to Jamestown she was presented with a new 1959 Mercury at a testimonial d

Her life story as well as her ex give daily courage to the eight dents enrolled in the school. D ing the school in a chapter o Carlsen, entitled "Champion o Shackled," in his book on *Extr nary North Dakotans,* Erling N Rolfsrud said: "Each year this s trains severely handicapped young ple to arise from the sloughs o pondency and to go—some wa some always in wheel chairs—int promised land that most of us tak granted, the promised land of nomic and social independence."

"The handicapped ask only chance," Dr. Carlsen says, "a ch to get training to overcome handicap and a chance to get an cation to make them independent, supporting citizens. If given chance, they will do the rest."

It's the purpose of the Crip Children's School at Jamestown give them that chance. The scho

pled Children's School at Jamestown, N. Dakota. Dr. Anne Carlsen, superintendent of the Crip-

The third in a series on the socially handicapped
by Wilfred C. Bockelman

Bent

Crutches, braces, and physical therapists are all a part of the program . . .

accredited and follows the state se of study. Kindergarten, grade, school, and a commercial course high school graduates are offered. ause it is important that the physi- handicapped be trained for work ch they can handle adequately, the ol recently added a pre-vocational ning unit. Here the student's abili- can be evaluated and plans made further vocational training.

o be admitted to the school a child st have an IQ of at least 70 and evidence that he is "educable." At same time his handicap must be ere enough so that he is not able attend the regular public school. Of the 80 students now registered the school, 54 are victims of cerebral sy, 10 are crippled by poliomyelitis, e are spinal bifida cases, three suffer m muscular dystrophy, and the ers are victims of a variety of handi- s.

Some are so crippled that they must fed and cared for in every way; me are not able to talk; others can lk so as to be understood only by ose who are constantly with them, d a few can't talk at all.

Obviously a program such as this re- ires a sizable staff. The instructional aff alone includes 10 teachers, two cupational therapists, two physical erapists, and two speech therapists; dd one registered nurse and three ractical nurses, two cooks, four de- artment supervisors, and 14 others ho help feed and care for the chil- ren—a total staff of 40 plus adminis- ative and maintenance staff.

Much special equipment is needed or the education program. For in- tance, a typewriter is virtually stand- ard equipment for classroom work, especially as a means of communication for teen-agers who have no speech at all or whose speech is almost unintelligible. Yet a person with arm muscles tightened by cerebral palsy finds it almost impossible to control his fingers to press down one typewriter key without also pressing a couple of others. The keyboards are, therefore, covered with metal shields with a hole over each key. To press the key, the student must push his finger through the hole, while the shield keeps his other fingers from pressing other keys.

Those who are totally unable to use their hands type by means of a stick fastened to a special denture which they put into their mouths. Most rooms contain little "stand-up tables," which are square boxes, almost shoulder high, with a desk around them. Some students must be placed in these boxes several times a day so that they are forced to stand up and are yet supported while they do their work.

It is readily obvious that an educational program for 80 students that requires a staff of more than 40, in addition to the capital investment of a building and special equipment, is expensive. A tuition fee of $100 per month is charged, which includes board, room, care, laundry, education, occupational therapy, physical therapy, and speech therapy. Since it costs the school about $300 per month for each student, it seeks to raise additional funds from contributions and gifts.

Not all of the parents are financially able to pay the whole tuition. Last school year parents were able to pay the whole tuition for 29 students; 33 students had their whole tuition paid by outside aid, and in 18 cases parents were able to pay some of it, but it had to be supplemented by some outside aid.

Most of the outside help comes from individuals, organizations, and congregations, particularly in the Dakota area but also from other parts of the country. The school is owned and operated by the Lutheran Hospitals and Homes Society of America, Inc., which has its headquarters in Fargo, N. D. The school is also recognized by the American Lutheran Church, which means that the ALC approves of the services it renders and encourages its members to support it.

The students, however, come from a wide variety of denominations. Dur-

This kindergarten class at the school follows the regular course of instruction used at public schools.

ing the 1958-59 school year the majority were non-Lutherans. Thirty were Roman Catholics, 25 were Lutherans, and the others were divided among 11 denominations. Three expressed no church preference.

Fifteen states and Canada were represented in the student body. Forty-seven students were from North Dakota, nine from Minnesota, six from Illinois, and one or two from 13 other states or provinces as far away as New Mexico, South Carolina, and Alaska.

A tour of the school is an unforgettable experience. The wheel chairs, the braces, the crutches, all the mechanical contraptions could easily make the experience a depressing one, but this depression—if it comes at all—rapidly gives way to joyful optimism.

Undoubtedly the chief factor in the school is the personality and the patience of the teachers. Most visitors think this type of teaching situation must be most taxing on the strength and patience of teachers. Some of the questions frequently asked of the teachers and therapists are: "Aren't you just worn out at the end of the day? Couldn't you just weep when you see these students try and try to accomplish something only to be met by failure the first 99 times until they finally succeed the hundredth time?"

Surprisingly enough, the teachers and therapists do not have a feeling of emotional involvement with the pupils. "We could easily let ourselves get into that situation," one of the teachers said, "but we must guard against doing it. The children have enough problems of their own without feeling that they also cause us emotional stress by their failure. Of course, we are sympathetic with the students and their problems. One of our chief tasks is to give them assignments that will be difficult enough to give them a feeling of accomplishment when they have achieved but not so difficult that it discourages them too much."

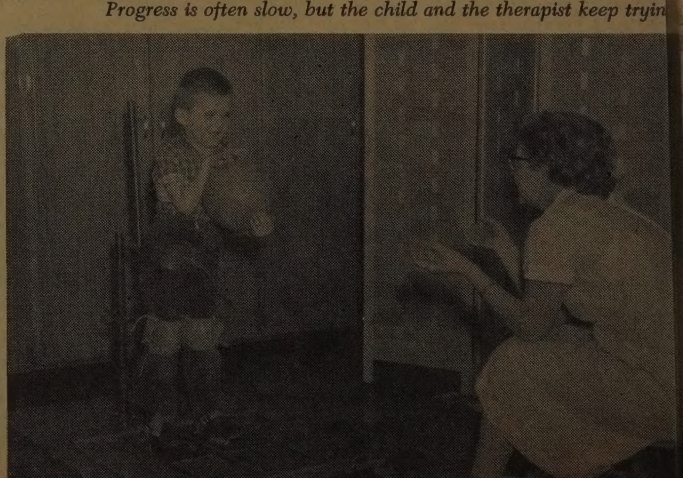
One teacher said, "I feel no more tired or frustrated at the end of a day now than I did when I used to teach in public school."

A teacher in the high-school department said: "I would think it would be most frustrating to teach in a high school today in which all the chil are physically normal. Here I ha small class. Whenever anyone n help, I can give him individual a tion. Furthermore, they all really to learn."

But no one would say that school's task is an easy one. T must be—there just must be— ments of almost unbearable dis agement for many of the stud particularly for some of the more ficult cerebral palsy cases. Som these youngsters work and stru and strain for months on such a ple—to us—project as learning to a doorknob. Failure after failure nally rewarded with success, onl be dashed to the ground again w they want to share the news of t achievement with their teacher, then find they can't turn the knol the door into her room. They're titled to a good cry as they sh or wheel themselves back to their r and throw themselves on their Maybe another two weeks and will have mastered the doorknob t ing to such a degree that they can it all the time.

Despite all the accomplishments the Jamestown school, there is denying the fact that the physic handicapped people are indeed ha capped. That is, they are handicap by the society in which they l Churches, stores, public buildings a facilities are generally designed people with normal bodies. Archite who design churches ten or more st up from the ground level proba never give a thought to the fact t crippled persons might want to go that church.

Progress is often slow, but the child and the therapist keep tryin



A group of teen-agers meets for Bible study.

Probably no one would suggest that ilding plans should be designed en- ly for the handicapped minority to exclusion of the vast majority of e-bodied, but perhaps a little more ought could be given to the handi- oped in planning buildings and pro- ms. The handicapped person is gen- lly not one who comes to the fore d lobbies for special privileges to et his needs. He stays in the back- ound. It is up to society and the urch to take the first step in inte- ating him.

It is estimated that less than 50 r cent of the crippled throughout e country go to church, probably cause nobody takes them, and they n't go alone. One pastor in North akota said, "Oh, there are no crip- ed people in our church." He was ght if by church he meant the church ilding. But there were quite a few the congregation. It was just that ey had no way of getting into the urch building, and so the pastor idn't even know that they were in is congregation.

The Crippled Children's School at amestown serves a twofold purpose. On the one hand, it is recognized hroughout the country as an excellent chool that educates crippled children vithout regard to creed or financial ability to pay. Whereas most states now have education laws that provide for special education for exceptional groups such as crippled children, in practice this education is often not available. For example, a crippled child living on a farm or in a small town may have no opportunity to go to a special class. Even home teaching is not available in many cases. In addition to giving a formal education, the Jamestown school provides an atmosphere and program that breathe a spiritual emphasis. And those with physical handicaps need extra measures of spiritual resources.

But an equally important contribution of the school is that it becomes a pilot project for the public to see not only its responsibility to the handicapped but also what can be done for them.

Dr. Carlsen states it this way: "Either a person has definite worth regardless of the condition of his health, or else Hitler was right, and those with weak and crippled bodies are a drain on a nation and should be exterminated. The most we might wish for is that the extermination be as painless and as humane as possible. But, of course, no one really believes that Hitler was right, at least no one who really believes in Christianity and in democracy."

The mere fact that it is more expensive to educate a crippled child than a normal child should not determine whether or not the crippled child should be educated, says Dr. Carlsen.

For instance, why should Johnnie Smith be told, "You are entitled to a free (public) education; you fit into our pattern of efficiency and economy; you can walk to school or ride in a school bus with 29 other children and be placed in a classroom with 34 other pupils under one teacher," while Billie Jones is told: "We're sorry you have a severe case of cerebral palsy, and we're well aware that your IQ is even higher than Johnnie Smith's, but you don't fit the public school pattern. You can't be taken in a school bus. You have to be taken in a car. You can't be placed in a room with 34 other children. Ten or 12 of your kind is about the most one teacher can teach. That's too expensive. You're a drain on our economy?"

"If we really believe in democarcy and Christian principles," asks Dr. Carlsen, "then why should Johnnie Smith be entitled to an opportunity for education while Billie Jones is not, just because Billie Jones's education happens to be more expensive? In Christian society the individual counts more than fiscal economy."

Norway's American Congregation

By Paul C. Nyholm

I have just returned to Denmark from a visit to Norway. Since I first visited Norway in 1918 I have returned seven times, and this summer I found it more lovely than ever before. One of the spiritual highlights of my trip was to learn about the fine progress made by the English-speaking Lutheran congregation in the capital of Norway.

At one of the three Lutheran Bible schools in Oslo, Dr. E. W. Schramm, editor of the *Lutheran Standard,* and I met my old friend, Pastor Oscar C. Hanson. Together we saw the hall where 800-900 young people gather every Saturday night during the winter months to hear the Gospel, and we also noted the attractive quarters for the day students. But I was particularly interested to learn about the congregation in Oslo started by the ELC home mission department, which Pastor Hanson serves.

Although many were away on vacation that particular Sunday, the 26th of July, the attendance figure stood at 168. A few Sundays before it was 180, representing 18 states of the U.S.A. and eight other countries. Many English-speaking tourists attend; recently a group of fifteen worshipped here. Not only Lutherans but also members of many other denominations, particularly Presbyterians and Methodists, attend. Pastor Hanson distributes posters and brochures in hotels and other places, advertising the services. Special efforts are made to invite Americans who are staying for longer or shorter periods in Oslo. Since the American servicemen have a chaplain, most of them worship in the military chapel. But many of the 180 American students who are presentingly attending the summer session at the University of Oslo are faithful church-goers. Some have joined the choir, which now has 25 members. The volunteer church choir is not seen normally in Norway; many of the city churches have paid singers.

Among the worshippers are a number of Americans, mostly university-trained women, who have married Norwegians. Some of their husbands went to church very seldom before, but now are attending regularly. A few Norwegians who have lived in America also come, and quite often other Norwegians come to see "what is going on." One Sunday five Norwegian pastors dropped in. Thus the congregation also serves as a demonstration of how church work is being carried on in the U.S.A. A volunteer choir, ushers, Sunday bulletins, etc., are new to the Norwegians. Many also appreciate Pastor Hanson's direct and personal preaching, the pastor's handshake at the close of the serv and the activities during the week.

Mr. Reuben Monson, press attaché with the U Embassy in Norway and chairman of the Chu Council of the American Lutheran Church in O presents the first check for the benevolence u of the ELC to Dr. Raymond Olson, directo Stewardship. Dr. Olson was in Europe attendi meeting of the LWF Commission on Steward and Congregational Life.

The mid-week Bible study attracts 25-40 people, a Bible groups gather in the homes, an adult Bible cl of 15-20 meets every Sunday morning, a youth gro of 25-40 get together every other Sunday evening, women's guild has been organized, and a men's soci will probably be started soon.

The first service was held October 12 of last year, a a congregation of 82 members was organized in Ap of this year. The congregation has two types of me bers, Lutherans who are regular members, and no Lutherans who are associate members. The preside is the press attache at the American embassy in Os a graduate of St. Olaf College.

Bishop Johannes Smemo has shown great inter in the congregation, and His Majesty the King honor it by attending services on a Sunday morning.

Pastor Oscar Hanson and his wife have done excellent work, also, by gathering many people in the home. I was guest there one Sunday evening and m people from several parts of the world.

So far services have been conducted in school buil ings, but the congregation has an option on a lot an excellent location. Promises of support when buil ing of a church begins have been given by vario individuals both in Norway and in the U.S.A.

If you come to Oslo, look for the American Luthera Church. Let us remember this mission congregation i our prayers and hope that other American Luthera churches may be organized where there is need c them, for example, in Copenhagen.

Editorial...

As is often the case, the best letters an editor receives are not intended for and cannot be used on the Correspondence page. This was true of the response to our editorial of August 18, "Statistical Day of Reckoning." Two letters in particular stand out. One of them, a composition of seven single-spaced typed pages, came from an intelligent woman, member of a small suburban congregation. The other, far shorter but equally thought-provoking, was written by a pastor of the Church, now engaged in a specialized ministry, but veteran of many years in strictly rural parishes. We cannot publish those letters, but we can discuss at least one point raised by them.

THE SIN OF "UN-SUCCESS"

Let us give the floor to the pastor. Referring to our editorial statement that our membership losses are largely in open country and village congregations, he agrees that that is the case. He contends, however, that the situation may be due to other causes than those suggested in the editorial. It would not be as bad as it is "if there were greater incentives for men to tackle the problem." He points out that in many places success or failure simply cannot be judged by growth in membership, because there can be none. Yet those congregations may be doing excellent work, may be filling places in the Kingdom which are fully as strategic as are places where it is possible to show far greater tangible results.

Then comes a statement which really gave us pause. The pastor continues: "Today the cardinal sin is not to be a success. We who cannot point to great numbers and new buildings are failures." For that reason, he contends, the tendency is for the pastor to seek fields where he may be free from the stigma of "un-success."

This, however, he goes on, "is not really a rural problem. It is a problem of the philosophy of our day. This is the day for 'The Organization Man'; it is the day of success. Success that can be measured is the criterion. The Church should be a witness against the false gods of our time, but we have been taken in by their teaching."

Here is an indictment of the organized Church which should not go unheeded. Some sobering questions present themselves. The first is, obviously, to what extent is the criticism justified? We do not find it easy to answer that question. We have struggled many a time attempting to answer the question, "What makes a congregation great?" Always, we come out with the same answer: "It is one which is spiritually alive; one which understands its opportunities and makes the most of them; one which sees its responsibilities and accepts them." And that is a fairly good answer.

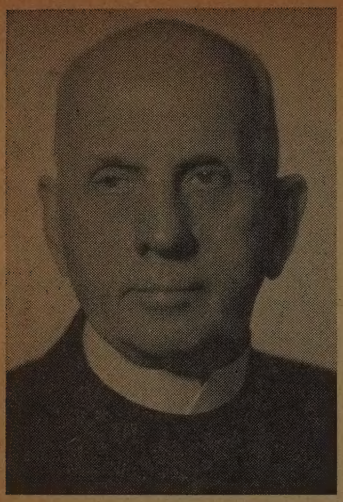
Where we get into trouble is in answering the cognate question, "How can we measure such things?" And the answer invariably ends up just where our correspondent says that it does: by things which may be seen, measured, put down in rows of figures. True, we don't know just how else one can go about it. But we do see that "un-success" thus becomes a "sin." The congregation may be dismissed as a "has been," entirely unjustly and incorrectly. And the pastor may be relegated to a position of obscurity which deprives the Church of full use of one of its most valuable men. The Call Committee of Eighth Lutheran Church of Biggest Town will not camp on his doorstep. And the Committee on Elections will pass him by when it proposes men at the General Convention for important board positions.

If one could suggest a solution, it would not be so bad. But at once one finds himself wallowing in generalizations. It must be quite obvious that the root of the trouble lies in the over-emphasis upon the Church here on earth as a visible, tangible, functioning organization. True, the Church must be that, else the Great Commission cannot be heeded. But it is not basically that. A congregation is still a fellowship of believers, living under certain circumstances which it did not itself create and over which it possibly has little control. It is, in fact, not possible for anyone outside to give a definitive interpretation of the life, or supposed lack thereof, of any congregation, or of the effectiveness of a pastor's ministry.

And it will have to be added that it is in the final analysis not men who judge the ministry of a congregation or of a pastor. Only the Lord can judge. Which may, however, seem like cold comfort for the congregation or pastor known as being guilty of the sin of "un-success."

Chief value of letters such as those which occasion this editorial is that they serve as conscience prodders for the entire Church—and not least for its leadership. What we are aware of we can guard against. Cruel facts are the best incentive to equally cruel self-examination.

Our Eld



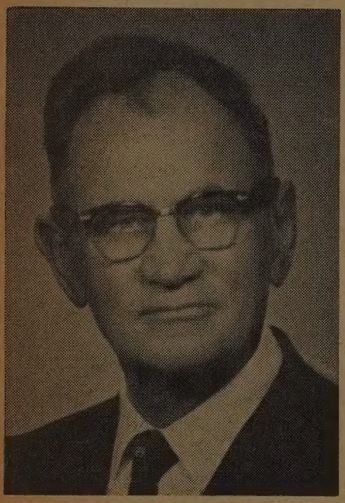
Martin Anderson

In the ten pictures on these pages, HERALD readers have an opportunity to identify the pastors of our Church who this year celebrate the fiftieth anniversary of their ordination. The Church salutes them and thanks God for the blessings they have been to congregations and the entire Church. Our thanksgiving includes faithful wives who have stood beside their husbands with counsel, support, and intercession.

* * *

For each of you Golden Anniversary pastors and those who have pushed beyond the fifty-year mark of your ordination, we pray that you may own continuing proof of Isaiah's promise, "Thou dost keep him in perfect peace, whose mind is stayed on thee, because he trusts in thee."

FREDRIK A. SCHIOTZ
President, ELC



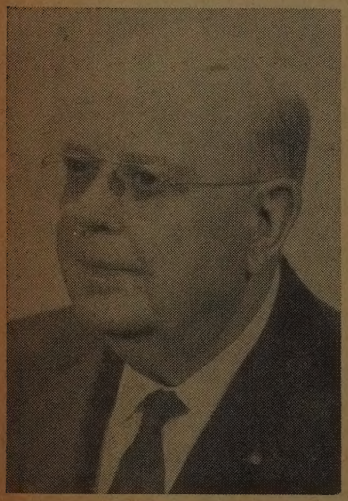
O. C. Brenna

51st Anniversary

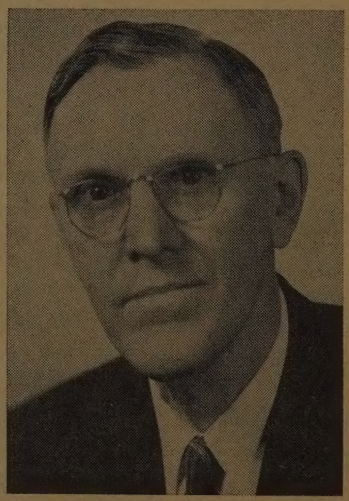
H. M. Aanestad
Alf Bredesen
P. C. Danielson
M. W. Halverson
H. D. Halvorson
Oscar Hellestad
B. A. Johnson
C. L. Jothen
J. N. Midtlien
A. S. Running
Jersing Thompson

52nd Anniversary

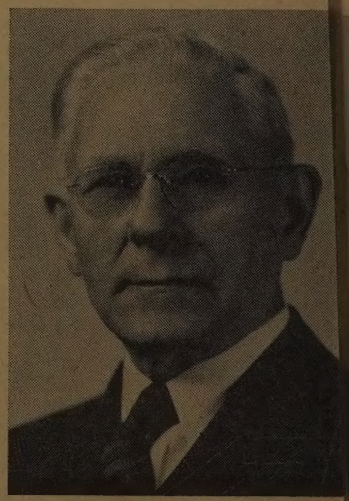
Herman E. Baalson
A. E. Distad
E. C. Eid
T. F. Gullixson
K. G. Hatlen
N. S. Magelssen, Sr.
O. M. Norlie
R. O. Sigmond
A. N. Skogerboe
J. A. Westberg



J. N. Brown



G. R. Estrem



H. S. Fauske

Eldurchmen

Anniversary
Austad
Bergh
Borge
. Bruce
Drage
Egedahl
)h Egge
Lavik
I. Mason
. Naeseth
. Norgaard
Olson
ge Shurson
Thorpe
Tweten
. Wangberg
M. Ylvisaker

Anniversary
Bjørnson
E. Eger
). Mona
Neste
Nolstad
Noss
K. Preus
M. Skindlov
Søvik
G. Tjomsland

55th Anniversary
S. Berven
J. A. Erikson
P. J. Johnson
C. W. Landahl
J. L. Redal
H. O. Svare

56th Anniversary
J. O. Dahle
M. K. Hartmann
J. J. Hjortaas
H. J. Holman
Olaf Lysnes
N. J. Njus
Axel Shefveland
H. O. Shurson
Thor Sigmond
H. A. Stub
A. O. White

57th Anniversary
K. Figenbaum
O. J. Marken

58th Anniversary
J. A. Aasgaard
Thor Heimarck
C. S. Thompson
Olaf Turmo
J. U. Xavier

59th Anniversary
S. G. Hauge
N. Astrup Larsen
L. L. Masted
Johan Olsen

60th Anniversary
A. O. Aasen
S. H. Njaa

61st Anniversary
Ingvald Daehlin
L. A. Haatvedt
O. G. Juul
C. M. Weswig

62nd Anniversary
L. J. Odland

63rd Anniversary
J. S. Halvorson
Olaus Qualen

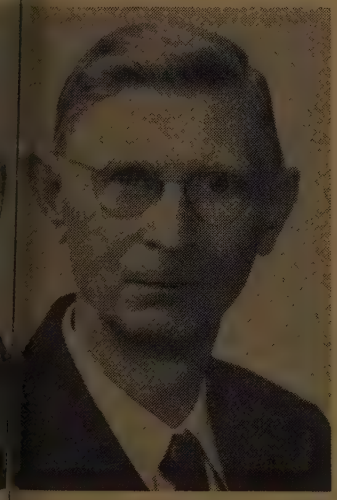
66th Anniversary
Jacob Tanner

67th Anniversary
Carl A. Mellby

68th Anniversary
H. M. Solem

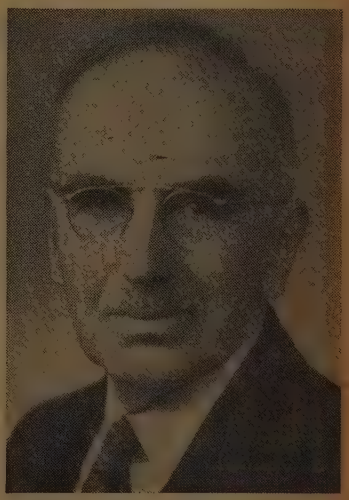
E. Struxness

C. C. A. Jensen



M. S. Gjerde

Ivar Havneros



J. J. Jacobson

The Deadly Sins:

GLUTTONY

(continued)

Hissing Frying Pans

"The right food," writes Clement of Alexandria, "is thanksgiving." And the Apostle Paul tells us that whether we eat or drink, we ought to do all "to the glory of God." Both Paul and Clement, though more than a century apart, were writing to a time committed to self-indulgence. In his *Instructer,* written for young Christians in a very sophisticated city, Clement gives us sketches of gluttony which rival Petronious. All of Alexandria seems filled with "the sound of hissing frying pans." He writes of banqueters:

> How senseless to besmear their hands with condiments and to be constantly reaching to the sauce, cramming themselves immoderately and shamelessly, not like people tasting, but ravenously seizing! For you may see such people, liker swine or dogs for gluttony than men, in such a hurry to feed themselves ful that both jaws are stuffed out at once, the veins about the face raised, and besides the perspiration running all over, as they are tightened with their insatiable greed. . . .

And of drinkers:

> we are to drink without contortions of the face, not greedily grasping the cup, nor before drinking making the eyes roll with unseemly motion; nor from intemperance are we to drain the cup at a draught; nor besprinkling the chin, nor splash the garments with gulping down all the liquor at once—our face all but filling the bowl and drowned in it.

Adventures in Good Eating

Such excesses are obvious enough and do not touch our polite age. We are not Trimalchios—"crammers" and "gurglers." The red and sweaty faces of the Alexandrian banquet are not our faces; the chin be-slavered with drink is not our chin. Perhaps not.

I suspect, however, that the real sin is not "gluffing." It is not quantity stuffed unceremoniously through the gullet. It is preoccupation. It is undue concern. And we do concern ourselves.

We discuss restraurants and dishes with the fervor of an art collector. We sail out on voyages of culinary discovery. Onion soup at the Pantry, *crepe suzettes* at General Jackson House, steaks at the Hutch. Or we go in for artistic arrangements of food, what Chaucer's Parson calls "outrageous apparellings." Like the good lady who, when first confronted by *smörgåsbord:* the red tomatoes, the pink salmon, the pinkish shrim glistening gray herring, the deep brown meat bal lime green salads, exclaimed, "What a color co tion!" She had found Picasso among the flesh pot

The Wan Visage

And we diet. Not soundly because of health vainly. Here also the belly is god, albeit a shru divinity. Women carry a *Vogue* image in their h a tall, svelte manikin with an unhappy face and a like a cardboard tube. Men think of the Jantzen the tapered torso, all bronze and beef.

Tantalus

What do we seek? In Dante's poem the glutto like Tantalus in the old myth, stretch out for food drink which constantly elude them. It is a pow truth. The body hungers and thirsts, and we see satisfy it, but in these hungers and thirsts deeper y ings are imbedded. The glutton tries not only to the needs of the body; he has embarked on the h less quest of trying to feed the soul with the bo food.

Thanks

The Christian turns away from all this to his L from whom all good comes. The answer to self-in gence and gluttony is eschatology, "awaiting a Sa the Lord Jesus Christ," and thanksgiving. We are promised an indulged body but a transformed "Who will change our lowly body to be like his gl ous body." Amen. So be it!

Correspondence

Simple Clarification"

► Coming around to the letter which as been irking the fingertips into try- g to get onto the keyboard of this ypewriter, with a simple clarification, fter reams of adjectives have been dis- arded, of, intellectual and cultural nobbery.

With each issue of the HERALD here is only one trigger, as of late hat is, that gives the mind to think hat bile has entered the mouth, and t comes into being when Light Dap- led with Shadow is read.

It has become a necessary part of he HERALD. As a monument to re- nind us that in the education of our hildren we can let their minds get oo clustered in educational doldrums.

It shall ever be mindful of what can e done, without trying, to give ex- iting, reverberating life to Paul's words, "For Christ did not send me o baptize but to preach the gospel, nd not with eloquent wisdom, less he cross of Christ be emptied of its ower."

May God's blessing be upon you and the simpleness of the Holy Spirit be ever with your earthly body that those that follow, may use your footsteps as a pattern as we use the Gospel of Christ, through the Bible, our Word of God.

ED. LEHRBASS
East Jordan, Michigan

Who's Burning?

► The Houston, Texas, party of Bob and Joanne King, covered in LIFE's August 10 issue, should be of interest to all Christians, particularly the photo of the "Christian" girl being carried off to the stake for burning.

It is not entirely clear from the wording of the opening paragraph that this sort of party was actually Bob and Joanne's idea. At any rate, are we to assume that the Kings and their playmates are so completely insulated from current world affairs that they do not know that true Christians are being tortured and slain for their faith in many parts of the world today?

If I were a large and powerful Church organization, whose relentless and unwavering purpose was the complete and utter destruction of a free society, would not such an article be of real interest to me? If the revelous treatment of a Christian burning could be presented to the American people in a high-circulation medium without undue protest, would not my suspicions of total national paralysis be completely confirmed? The hour of my take over would surely be at hand.

WILLIAM H. WORRILOW, JR.
Lebanon, Pa.

Country Congregation's Dilemma

► Your editorial on church statistics induced me to write this letter. I am a member of a country congregation near Northwood, N. Dak. I love our Lutheran church (ELC) dearly and pray daily for its continued welfare. I believe that union with other bodies is a logical step that will increase our missionary effort.

Coming back to my own congregation, it has suffered a loss of about 15% in membership during the last twenty years. We are surrounded by two ELC congregations, one Free Church, two Lutheran Brethren, and one community church. In short, we can do very little recruiting. A number of farms have been consolidated, some farmers have moved to Northwood and farm from town, and a few farms have been lost through death of owners and consequent sale. Farming is a very expensive business, and many of our young people see no way of getting a start, so we lose a number of them.

I am not a pessimist, but all avenues of growth seem closed to us. The present trend toward integration in farming bodes no good for our country congregations. We still have about sixty families and can maintain our share in our pastoral arrangement with Northwood as well as our own budget. These country congregations were founded in a day when five or six miles was a long one-way trip to church, and this is probably one of the biggest factors in our loss of congregations.

The HERALD has pointed out many times that we are in the midst of profound changes, which place hardship on some and redound to the advantage of others. I hate to see any congregation dissolved, as a loss of some members is inevitable. None of us are defeated by any means, but some of us don't like the present trend among our country congregations.

Bringing our members to Christ is our immediate concern. America needs Christ more and more every day if it is to survive as a nation. The world needs Him more than most of them realize. The Lutheran churches of America have an objective of enormous dimensions, and I pray that we may prove worthy of our aims. God's help is needed desperately.

OTTO MANDT
Northwood, N. Dak.

Silent Cribs

► Wilfred Bockelman's article will be read by many who have passed through rooms such as he describes. The same question will arise to everyone as the writer asks, "How can this fit in with a loving God?"

One day I walked into such a room. Cribs lined all four walls. No sound came from any of them. As I walked from crib to crib, thin little hands stretched out to mine. Then I had to look beyond the crippled bodies and minds.

There is no human vegetation. Everyone has a soul that is precious to God. The body is the home of the soul, and as such must be tenderly cared for until it is released to live in glory. Christ died also for them and through baptism they became children of God. That is why we have consecrated workers. They look beyond the body for "God created everything in His own image."

AGNES AANDEN
Beltrami, Minn.

BOOKS *in Review...*

Who Is My Neighbor?

GRASS ROOTS PRIVATE WELFARE. Alfred de Grazia, editor, New York University Press, 306 pages, $4.75.

Rather than concede that "governmental action" should be responsible for meeting all personal needs, many recognize the necessity for "Grass Roots Private Welfare" services, for finding solutions to social problems within the community where they occur.

Every community is confronted with problems of the aged, the mentally ill, the alcoholic, the disabled, the chronically ill, and the juvenile delinquent. Here fifty experienced workers in all areas of social work have contributed up-to-date, practical ideas and observations on these and many other disturbing social problems. These are brief, readable essays ranging from: "A Church Mental Health Clinic," to "Youth Anonymous," "A Migratory Ministry in the Southwest," "A Plan to Help Retarded Children," and "Older People as Volunteers." They describe how a problem was recognized, how the community tried to solve it, the difficulties that arose, and what was accomplished.

The essays are interesting and informative reading for professional and lay persons alike —in learning what can be done to help our neighbors in need.

LELAND C. JOHNSON
Denver, Colo.

Religion in Russia

GOD AND THE SOVIETS. Marcus Bach, Crowell Co., 214 pages, $2.50.

When the name of Marcus Bach is associated with a book interpreting the character of a religious movement or group, one may be fairly sure that there will be a sincere effort made to sympathize and to understand. Such a spirit has characterized Dr. Bach's numerous investigations of "fringe" religious groups in America.

When he visited the Soviet Union last year, and traveled from large city to small town, visiting churches, museums, monasteries, and individual people of every walk of life, he was honestly looking for and expecting to find a real, if somewhat subdued religious life. Although he did find such manifestations in limited areas and among people of the older generation, he discovered that the forty-year campaign to root out the Christian religion in Russia has borne a frightening fruit. Among the younger people he found scarcely enough interest even to discuss religious themes, and in many instances he was confronted with an outright hostility toward the "superstitions of a bygone age."

Among Russian Orthodox clergy Bach found a flat refusal to discuss anything of a political or non-religious nature, and a consistent and unadorned assertion that the Communist Government in no way hindered their work, as long as they confined their interests to religious matters. He was given the distinct impression that the Russian Orthodox Church had made its peace with the Communist Government and had accepted life in a kind of ecclesiastical ghetto, in which any effective relation to the affairs of daily life was impossible.

The brightest spot which Bach found was the Evangelical Baptist congregation in Moscow, where the religious warmth and fervor and the constantly crowded church almost concealed the fact that the building was small, and in relation to the size of the city of Moscow, the congregation was even smaller. Even these ministers maintained a careful insistence that as long as they pursued only religious themes, they were in no way hindered by the government. Whatever the content of these "religious themes" might be, it seemed clear that they never touched upon the relation of either the gospel or the individual Christian to the social and political order.

Dr. Bach writes, as usual, in a most engaging style, and offers in this little book a most thought-provoking analysis of the contemporary religious scene in Russia. It provides a much more realistic evaluation than many of those provided by groups of traveling churchmen in recent years. The religious temper of the Soviet Union, according to Bach, is not one which offers much encouragement to superficial optimists of the Western world.

RICHARD W. SOLBERG
Sioux Falls, S. Dak.

A Continent in Ferment

THE WAY IN AFRICA. George W. Carpenter, Friendship Press, 159 pages, $2.95.

Dr. George Carpenter has an intimate knowledge of Africa gained from his work as missionary in Africa both in local settings and in inter-denominational activities. He has a broad knowledge of the country gained in study and many contacts through the Division of Foreign Missions of the National Lutheran Council as he has served as secretary of its Division on Africa. He is well qualified to speak for that vast continent with many complex situations and developme

This book gives in a nutshell one of finest presentations of the African situa that I have seen. It begins with a b historic survey of foreign contacts with A ca in order to give a setting for the fut developments of the book, which deals w the sociological, political, racial, and Ch tian forces that have a bearing on present- Africa. The author speaks forthrightly objectively about some of the problems race, Apartheid, colonialism, and industri zation, that are the problems that interest most in the present picture of Africa.

On the other hand, he also deals v frankly and thoroughly with the inter problems faced by the Africans themsel if they are to be the dominant force their own land, for their society, their nati and their Church. This in itself gives us great deal of insight into some of the aspe of Africa often neglected in such a study a also makes the rest of the book more va able.

If one sentence could characterize the boo I believe that it would be his conviction th the great wealth of Africa is in the individu personality as he meets Christ. It is the p son and not the many so-called sociologi or industrial crises that is of the great moment at this time. For that reason t main task of the mission is to reach the p son with Christ that he may in His Spi solve the problems of the continent.

R. A. SYRDAL
Minneapolis, Minn.

Tithing Examined

WHY TITHE? William J. Keech, Ju son Press, 16 pages, 25c.

The place of tithing in Christian life ar in the emphasis of the churches on Christi stewardship continues to be discussed ar examined by dedicated Christian people.

This booklet written by an able Bapti stewardship leader is one of the better piec of writing on the subject. He avoids makin a rule and a law of the matter. He does de with it as a fruit of the grace of God i the lives of his people. He summarizes h point of view when he writes—"In the ligh of its history and meaning it has real value for Christians if taught as an option and it is adopted voluntarily." We commend i use to our churches.

RAYMOND M. OLSON
Minneapolis, Minn.

For the Family Altar

J. R. Hestenes

vard the Eighteenth Sunday After Trinity — *Doors of Opportunity*

The Epistle: I Corinthians 1:4-8 • The Gospel: Matthew 22:34-46

Monday, September 21
IT IS NO FABLE

Revelation 3:8

Behold, I have set before you an door."

hose who follow Christ, who in lience come after Him, are the only who can lay claim to the open door. early Christians who identified them- es with the Church at Philadelphia w what this was, and we also, who e the Name of Christ in our day, n so many people follow blind alleys, ainly know that in Christ we have door opening to everlasting life. This "no one is able to shut." The prom- of God are sound; only we ourselves the power to close the door against own selves.

Ve thank You, heavenly Father, for ur grace, which has brought our feet oss the threshold of the open door ing to everlasting life. Fill us with der at the prize that is ours! Never us be prisoners of this present life, slaves to its sin. Make us to walk h the freedom and the love of Your dren. Amen.

Tuesday, September 22
KNOWING NOW

Luke 19:41

"Would that even today you knew the things that make for peace!"

These words were spoken by Jesus in tears as he looked at the city of Jerusalem. She did not know the things that belonged to her peace. She had missed her opportunity, even though it had been offered her time and again. Those who have answered the knock of opportunity, when it comes in terms of learning the truth of God, have passed through a great door. To know the truth early in life gives a definite advantage to those who want to live well, and who want to be sure they do so according to the will of God.

We pray, dear God, that you will bless those whose charge it is to impart Thy truth; parents at whose knees little children listen; teachers whose art it is to implant and kindle thought; all who have a part in passing on the very truth by which we live. Keep us faithful to that truth so that we shall act on what we know. Amen.

Wednesday, September 23
THE RIGHT TIME

Matthew 25:10

"Go rather to the dealers and buy for yourselves."

In the story of the Wise and Foolish Virgins, five of them were ready for the marriage celebration and five were not; five had taken care of their supply of oil, and five let it go to the last minute and as a result were left out of the event. A part of the true wisdom of Christianity is that we do not make peace with God at the very end of the course; we make that peace now. The right time to do the right things is now; there is no other time for the believer. He does not wait for "other" opportunities.

Make us sure we realize, dear Jesus, that the time for us to "go to the dealers and buy for ourselves" is now. From Your Word we would take a full supply of oil for the lamp of our faith, and by Your Spirit we would keep the wick of faith trimmed. Cause us to rejoice in the ready life that we may be blest now and ever. Amen.

✚

Thursday, September 24
ON EVERY HAND

Matthew 25:40

"Truly, I say to you, as you did it one of the least of these my brethren, t did it to me."

Never as a follower of Christ need look for opportunities to serve. On ry hand there are openings where love y be applied. There are the sick, the dy, the lonely, the unfortunate, who out for help and companionship. ght where we live we can find those om Christ calls the "least." They are "little people," the forgotten, the sed-up, the neglected, the wall-flowers human society. But they are Christ's rden and ours, even as we are a part His care.

How deeply aware we are, blessed Jesus, at You have no hands on earth but r hands. There are many You want touch with love; take our hands and fill Your wish. Fill us with a real e for the "least." Give us a compas- n that fits the heart of one who counts ar the gift of sonship. We pray in Your me. Amen.

✚

Friday, September 25
WAITING WORK

Matthew 9:37

"The harvest is plentiful, but the laborers are few."

One thing about being a Christian is that you never reach a point where you can say, "The work is finished; there is nothing more to do." Jesus said the harvest is plentiful, and in truth it is. All around us in our land are those who have nothing more than a second-hand knowledge of the Truth; they are not among the saved. There is no end to the number of things a dedicated person can do for the Lord. The work awaits the laborer. Someone has said there is no unemployment line in the Kingdom of God.

You have asked me to pray, O Lord, that laborers may be sent out into the harvest. I pray, too, that You will make clear to me what it is You want me to do; what part of the harvest You want me to tend; which person You want me to speak to; which child to help. Open my eyes to see where I can lend myself in good labor. Amen.

✚

Saturday, September 26
THE BEST OF IT

Matthew 25:22

"Master, you delivered to me two talents; here I have made two talents more."

What great joy there is for the two men of the parable Jesus told about the talents—the man with five talents and the man with two. They had taken what had been offered to them and they made the best of it. In addition to this they were told, "Well done, good and faithful servant!" Not so with the third man. He had received one talent, as most of us have, and he could have used it well, but didn't. It isn't how much you have been given, it's what you do with what you have.

Help me, dear God, to do the very best I can with this life of mine. Let me dedicate myself to You so that the gifts You have given me shall be Yours. Then I shall be sure that I am making the best of my one great opportunity. From life to Life I would go, spending myself to Your honor and glory. Amen.

INVITES K. TO CATHEDRAL

Protestant Episcopal Bishop James A. Pike of California has invited Nikita S. Khrushchev to attend services at Grace Cathedral in San Francisco when the Soviet Premier visits this country next month.

The prelate said the preacher for the service would be Theodore Brown, a layman and assistant director of the AFL-CIO civil rights department.

Bishop Pike said he thought Mr. Khrushchev would like to attend "because both religion and labor are such important aspects of life in the United States."

Presbyterians Conduct Interracial Youth Camp

Eight Negro teen-agers from North Carolina and Virginia, accustomed to segregation in schools, churches and recreation, received their first taste of interracial living in a Protestant youth camp in Deerwood, Minn.

Guests of Minnesota Presbyterian churches, they camped for a week with 27 white youth from those congregations, eating, sleeping, praying, playing, singing, and working together. And they seemed to like it.

Work projects, which ran six hours daily, included painting a barracks, erecting a picnic shelter and developing an outdoor campsite. In discussions, the Minnesota teen-agers were particularly eager to learn what it's like to live under segregation, according to the Rev. J. T. Jones, Charlotte, N. C., one of three adults who accompanied the Carolina-Virginia group here.

For most of the eight Southerners, this was their first trip North, and they reported that the "friendly, Christian attitude" that the Minnesota youth showed toward them has given them a new outlook on American life.

But discrimination, they discovered, is not limited to the South. Enroute to the camp, the group was told there had been a "mistake" when its reservations at a Washington, O., motel were not honored.

The Southern youths came from the Catawba and Atlantic Synods of the United Presbyterian Church in the U.S.A., the same denomination of which the Minnesota Presbyterian Synod is a member. The two Southern synods have only Negro churches in their membership, white Presbyterian congregations in the area belonging to the Presbyterian Church in the U.S. (Southern).

"Layman" a Bad Word?

Dr. D. Elton Trueblood, noted Quaker philosopher and professor of religion at Earlham College, Richmond, Ind., told some 400 shirtsleeve worshippers at a Methodist Laymen's Retreat to get rid of the word "layman" once and for all.

"Toss out the commonly-held distinction between Christian ministers and lay people," he advised. "Insofar as you are recruits in Christ's cause, you are in the ministry. If not, you are wasting your time here."

One-time chief of religious information for the United States Information Agency, Dr. Trueblood challenge retreatants, members of Rock Conference Methodist churches, t anything in the New Testame support today's "crazy idea" that gymen have a special status. "It of a universal ministry," he said

"All Christians have different he emphasized. "We need all the and the combination of the parts up the body of Christ. We oug give up this word 'layman.' It's word."

"Yokefellow," he suggested, be the alternative to that wre word 'layman.'" He urged the to "wear Christ's yoke with Him not being comforted, not being cated, but helping pull the load."

Dr. Trueblood in 1954 was o the organizers of the Yokefellow dation, a national interdenominat movement to stress the practic Christian principles in everyday

The speaker said the special g the pastor, whom he termed "only

WCC PRESIDENTS AT RHODES, GREECE—Five presidents of the World Council of Churches are shown in this view of delegates at the WCC Central Committee's annual meeting in Rhodes. In the front row (right) are Methodist Bishop Sante Uberto Barbieri of Buenos Aires, Argentina (wearing business suit), and (extreme right) Bishop Otto K. Dibelius of Berlin, head of the Evangelical Church in Germany (EKID). Second row (right of aisle, l. to r.): retired Presiding Bishop Henry Knox Sherrill of the Protestant Episcopal Church; Dr. John Baillie of Edinburgh, Scottish theologian; and Metropolitan Juhanon Mar Thoma of the Mar Thoma Syrian Church of Malabar. Conspicuously present were a greater number of Orthodox leaders than at any previous WCC meeting.
—RNS Photo

any kinds of Christian ministers" stir up and advise the "other sters."

le exists to help you to perform ministry," Dr. Trueblood said. inting out that the ministry ins toil, the exact opposite of being ctator," he said this concept and ice "changed the ancient pagan d. It shook the Roman Empire, you, if you take it seriously, can e the modern world."

Worship on Golf Course

ost worshippers would be a bit led if the preacher stopped mid- through his sermon to give them es of a "tournament of life" score- with 18 "holes" and a "par" of

o those who gathered at the Com- ity Golf Course in Dayton, Ohio, a.m. one August Sunday, it seemed ectly natural. They were part of oup of golfers, caddies, course em- ees, and neighboring residents 've met there weekly since early e for devotional services. The rules, as, and principles of golf have ned the basis for these services.

The Rev. Ted K. Pitt, an American tist clergyman and a novice golfer, ducts the services.

Our purpose," he explained, "is to vide a ministry on Sunday morn- for those who wouldn't get to rch—and, using golf terms and nciples, to make the sermon more plicable to their lives."

The Sunday he handed out the ore cards" Mr. Pitt told his con- gation:

'Spend a few moments in self-ex- ination. Fill out this scorecard in ir leisure time to see how you com- e with other Christians. But don't atisfied until you get near the pat- n of Jesus Christ."

The "front nine" in the "tourna- nt of life" scorecard was headed ve for God." Here, for instance, was Hole No. 1—How often do I consult d about the decisions in my life?" If the answer was "often," the score as "par 4." Other replies earned res ranging from "birdie 3" for "al- ys" to "double-bogey 6" for "never." The "back nine" stressed "love for ighbor."

CROCODILE STEAKS FOR SCHWEITZER PATIENTS

A Milwaukean will make the shift in October from slicing beef for businessmen and truck drivers to preparing crocodile for African natives in the hospital compound of Dr. Albert Schweitzer at Lambarene, French Equatorial Africa.

Herman Leis, operator of the Milwaukee, Wis. Stockyards Cafeteria, said he was not planning the trip "for kicks but to help out in the best way I can."

Leis, 47, will relieve the hospital chef for a month's vacation. He got the idea for the trip while attending Grace Evangelical and Reformed church of Milwaukee. The Rev. Reginald Hellfrich, executive secretary of the Commission on World Service of the Evangelical and Reformed church, related in a speech that a hi-fi fan once had flown to Africa at his own expense to fix Dr. Schweitzer's record player.

"Why can't I do something too?" was the thought that crossed Leis' mind.

Learning that the chef at the compound had not had a vacation in years, Leis asked his pastor, the Rev. Adolf Friz, to write Dr. Schweitzer, offering his services.

The response from Dr. Schweitzer's nurse and secretary, Ali Silver, was not encouraging. She thanked him profusely but feared Leis would upset the natives with new ideas.

Leis wrote back that he would humble himself and had no plans for upsetting anything.

A second letter from the doctor's secretary said, "We will be happy to have you."

Leis will arrive in the dry season when, he was advised, many crocodiles are available. Determined to do the best he can with the food at hand, he has written to a magazine for crocodile recipes. Mostly the diet is fruit and vegetables, raised at the compound.

He will travel at his own expense. In addition he plans to give several thousand dollars to Dr. Schweitzer. He already has about $2,000 and friends will help with the rest.

Some of the contributions are expected to come from the laymen's conference of the Wisconsin Council of Churches. Leis has been a member of the group's governing committee for six years. He has been a Sunday school teacher for many years.

Churchmen Represent Hawaii in Congress

America's newest state, Hawaii, has sent three active churchmen as its representatives in Congress.

One of its new Senators, Oren E. Long (D.) almost became a minister for the Disciples of Christ in his youth, but turned to teaching instead.

Rep. Daniel K. Inouye (D.) who will represent Hawaii in the House, is an active Methodist layman and is named in honor of a Methodist missionary, the Rev. Daniel K. Klinefelter of Los Angeles, Cal., who adopted his mother when she was left a homeless orphan half a century ago.

Sen. Hiram L. Fong (R.) is an active layman in the United Church of Christ, being a trustee of the First Chinese Christian Church of Honolulu, founded by Congregational missionaries.

The newly-elected governor of Hawaii, William Quinn, is a prominent Roman Catholic layman. So is the man he defeated for the position, John Burns, who has just retired as Hawaii's last territorial delegate in Congress.

The fact that Hawaiian voters sent three active Christians as their first representatives to Congress is the more unusual since the new state is the only one in which non-Christian faiths are in a majority. Buddhists are the most numerous religious group in Hawaii. Together with Shintoists, Taoists, and Confucianists, the Asian faiths claim a majority of the 600,000 population of the islands.

Luther Film Gets Headlines in Chile

The movie "Martin Luther" produced a minor sensation here when what was supposed to be a "private" showing at a downtown theater suddenly became the best-publicized film in town.

The daily tabloid, *Las Ultimas Noticias*, devoted its front page the next day to a story headlined "'Martin Lutero' Debut in Disguise" and reproduced a photograph of part of the crowd of 4500 persons in the Novedades theater looking at the screen. The photographer made his shot at the very moment when the screen was filled with a huge close-up of Luther's face during his famous "Here I Stand" speech.

The headlines on the inside page of the newspaper where the story was continued stated, "B. B. Displaced at the Novedades . . ." The article explained that, while the audience, which was recruited by invitation extended through Protestant churches in Santiago, was viewing the Luther movie, the theater's regular newspaper advertisements were meanwhile listing two other titles—one a picture starring Brigitte Bardot.

"It is fair to assume," *Las Ultimas Noticias* wrote, "that some of the people at the theater went with the hope of seeing the shapely Miss B. B. and instead they saw the face of Martin Lutero. Instead of seeing a rain of bullets (in the other companion feature, ('Duel of Giants') they listened to the voices of the magnificent Gregorian chorus."

A "private" screening rather than a commercial exhibition of "Martin Luther" was made necessary because a print of the film, in 35mm size suitable for projection in a theater, had been imported under an educational permit, according to the Rev. Pedro Zottele, representing the Concilio Evangelico de Chile (Council of Evangelical Churches of Chile). He said that voluntary donations to help defray the expenses of renting the theater and showing the film had been received from members of Protestant congregations in Santiago.

Las Ultimas Noticias

OTRA VEZ AL ROJO
PROCESO DEL JUEGO

"Martín Lutero" Debutó de Incógnito

—NLC Photo

LUTHER MAKES HEADLINES—Reproduced above is the front page of a Santiago, Chile daily newspaper which details the recent showing of the Martin Luther film. (See story.)

The Other Union . . . Carolinas Won't Merge

Leaders of the North and South Carolina Synods of the United Lutheran Church in America are mustering forces to join in opposing merger of the two states into a single synod in the new 3,000,000-member Lutheran church body.

Possibility that the two Carolina synods might be merged was revealed during a meeting of the Joint Commission on Lutheran Unity in July. The commission is made up of 46 representatives of the United Lutheran Church, the Augustana Lutheran Church, the American Evangelical Lutheran Church and the Finnish Evangelical Lutheran Church (Suomi Synod), who are negotiating organic union.

A proposal that the two synods of the United Lutheran Church be combined into one synod in the new church, was made to JCLU by representatives of the Augustana Lutheran Church. The proposal was referred by JCLU to its subcommittee on geographical boundaries for study.

Bingo, Bazaars, Car Washes . . . Youth Score Commercialism

Some 2,100 delegates to the 64th [illegible] niversary convention of the L[illegible] League of America overwhelm[illegible] adopted a statement scoring Chri[illegible] stewardship programs using "fairs[illegible] zaars, games of chance, car wa[illegible] sales and like enterprises."

The statement, drafted by [illegible] league's finance committee, had [illegible] approved last winter by its exec[illegible] committee at a meeting in Colun[illegible] Ohio.

League president Judy Ford[illegible] Cherryville, N. C., school tea[illegible] stressed that the statement was int[illegible] ed as a "guide," not a "mand[illegible] for state and synodical units of [illegible] 60,000-member LLA, youth orga[illegible] tion of the United Lutheran Ch[illegible] in America.

Aimed at eliminating "objection[illegible] fund-raising procedures," the s[illegible] ment advised local youth groups [illegible] "whenever a project is too large t[illegible] financed by free-will giving, it [illegible] questionable project for a league [illegible] cause its good purpose is outweig[illegible] by wrong fund-raising methods."

The statement pointed out that c[illegible] mercialism "exploits the name [illegible] Christ and His Church, tricks pe[illegible] into . . . thinking they are giving [illegible] Christ and His Church when re[illegible] ing a product or service in excha[illegible] and reflects a lack of trust in God.

Name Woman Editor

Miss Carol L. Widen of Chica[illegible] director of education for the Aug[illegible] tana Lutheran Church Women, [illegible] been named editor of a new magaz[illegible] to be published by the wome[illegible] groups of four merging Luthe[illegible] Churches.

Her appointment was announced [illegible] Mrs. Bernard Spong, president of [illegible] women's auxiliary of the Augusta[illegible] Lutheran Church, one of the unit[illegible] denominations.

The other three are the Americ[illegible] Evangelical Lutheran Church, Uni[illegible] Lutheran Church in America and [illegible] Finnish Evangelical Lutheran Chu[illegible] (Suomi Synod).

Still unnamed, the new magaz[illegible] will start appearing in January, 19[illegible] It will consolidate the "Luther[illegible]

ıan's Work" of the United Lu-
n Church Women and the "Lu-
n Women's World" of the Au-
ına Lutheran Church Women.
nen's groups of the other two
ging bodies do not have publica-

iss Widen, a native of Kansas
, Kan., is a graduate of the Uni-
ty of Kansas with a major in
nalism, and has taken advanced
ıing at the University of Illinois.
ıe has served on the editorial staff
he *Kansas City Star* and in the
icity and promotional department
he Kansas City Public Library.

w Bishop Named

ollowing an electoral process in
ch the Swedish Lutheran Church's
croversy over the ordination of
nen was injected, Dean K. F. Ask-
k of Gothenburg Cathedral was
ed by the Swedish government as
iop of Linkoping. He succeeds
iop Torsten Ysander, who retires
year at the age of 66.
ılthough not prominently identified
h either side of the controversy,
hop Askmark edged out two candi-
es who have stood firmly against
ordination of women. They were
. Ove Hassler of Linkoping and
cent Stig Lindholm of Uppsala.

elfare Annual Published

The publication of a Lutheran
alth and Welfare Annual for 1959,
first of its kind to appear, has been
nounced by the Rev. Henry J. Whit-
, executive secretary of the Nation-
Lutheran Council's Division of Wel-
e.

The annual is published by the Lu-
ran Welfare Conference in Amer-
in place of its yearly "Proceedings"
blication, Dr. Whiting said.

The 83-page book includes papers
resenting "creative contributions to
field of church-related social wel-
e presented at national and regional
etings of the Conference and other
urces." There are seven such articles
aging in subjeet from "The Luther-
Congregation As the Basic Welfare
nit of the Church" to "Geriatrics in
ır Time."

In addition, a resume of data re-
rned on the annual statistical report
anks submitted by the Lutheran health and welfare agencies is included with an interpretation and evaluation.

The book also lists a directory to all Lutheran health and welfare agencies in the U. S. These are listed by state and include the address and the Lutheran church body to which the agency or institution is related.

LWS Trade School Graduates Class

Twenty-five cooks, photographers, and bookkeepers received certificates upon the successful completion of their Lutheran World Service vocational training courses in Hong Kong.

The program, sponsored by the Lutheran World Federation's Department of World Service, is an attempt to rehabilitate some of Hong Kong's thousands of refugees by providing them with vocational skills. Lutherans in America contribute to this work through their gifts to Lutheran World Action.

Attending the graduation ceremonies were Dr. Peng Fu, the president of the Evangelical Lutheran Church in Hong Kong, who addressed the students, and Mr. Harold Thane of the US Consulate General, who distributed the certificates.

The Rev. Karl L. Stumpf, director of LWS in the Hong Kong area, was also present, with D. Daniel Nelsson, LWS school program aide, and Miss Helen Page, supervisor of the vocational courses.

Absent were several student cooks who have already obtained employment and were unable to get the afternoon off.

Announce Welfare Conclave

A preliminary program for the 28th annual meeting of the Lutheran Welfare conference in America, to be held in Minneapolis, Minn., Nov. 4-6, has been announced.

The first Clarence E. Krumbholz Memorial Lectures, in memory of the former executive secretary of the Division of Welfare of the National Lutheran Council, will be delivered by Dr. Edgar M. Carlson, president of Gustavus Adolphus College, St. Peter, Minn.

Dr. Carlson will speak on the theme of the conference, "Free for Service in the World," a major emphasis of the 51 theses drawn up at the Third Assembly of the Lutheran World Federation at Minneapolis in 1957. Discussion forums will follow each of the three lectures.

Luncheon speakers will be William L. Mitchell of Washington, D.C., Commissioner of the Social Security Administration in the U.S. Department of Health, Education and Welfare, on "Developments in the Field of Public Health and Welfare," and Dr. Lester B. Granger of New York, executive director of the National Urban League.

FROM CHINATOWN TO PHILIPPINES

A Lutheran minister who has served the Chinatown community in New York City for the past 23 years has been appointed to head up the Lutheran Service Center in the Philippines.

The Rev. Louis T. Buchheimer will take over his duties as service pastor at the Center in Olongapo, P. I., in early September. He will replace the Rev. Robert P. Canis, who has completed his overseas assignment and is returning to the U.S.

Mr. Buchheimer, a pastor of the Lutheran Church — Missouri Synod, said that he "started from scratch" in establishing True Light Lutheran Church in Manhattan's Chinatown. True Light now has some 1,000 families.

Clergy Soccer Team

A soccer team composed entirely of Protestant pastors is being organized in Denmark to participate in a contest between clergymen teams of other Scandinavian countries.

A match between two pastors' teams competed recently to choose a group to play a team of Norwegian clergymen in September.

The idea for a Scandinavian football championship was started by 48-year-old football enthusiast Pastor Gaarn Larsen of Horsens, Denmark, who organized the sport for the Danish clergy.

Aid Flood Victims

Lutheran World Relief and Church World Service shipments of government-donated surplus foods have been distributed to flood victims in Assam, India in response to a "distress call" issued from this area.

Approximately 5,000 cases of dried milk, 800 bags of wheat, and 800 bags of rice have been made available for relief operations.

Members Adopt Project Rejected By Parish

When Perry Church, Mt. Horeb, Wis., recently voted down a proposal to be the "sponsor" of a home mission church, several members within the congregation adopted the project on their own.

The individuals are providing a $29,500 sponsorship loan to Christ the King Church, Torrance, Calif., under the supervision of the ELC's department of home missions. The loan will enable the California church to repay its home mission extension loan and build a much needed educational unit.

Evangelism on Foreign Fields

Departments of Evangelism have now been organized in every country where the ELC has mission activity or organized churches.

Although the whole program on the mission fields centers in evangelism, methods and materials from the home Church are found to be helpful, especially in drawing out the services of the lay workers of the national churches.

The Rev. Herbert Nelson, ELC missionary in Durban, South Africa, writes of a PTR program recently conducted in that country:

"It was my privilege as newly elected Evangelism Director in our Synod to conduct the first PTR at Hlabisa during the month of May. We had a wonderful week with definite results and decisions for Christ. The day began at 9 a.m. with a prayer hour, followed by a meeting with the different groups and their leaders, who were assigned to kraal visitation. They were instructed and shown how to use their charts, cards, etc., and then sent on their way.

"During the week they visited 97 kraals, contacted 498 people, and found 70 children who were eager to attend Sunday school. Nineteen heathen agreed to join the instruction class for baptism, 16 adults enrolled for confirmation, and 1500 attended evening services during the week. A number of people remained after the services each night seeking spiritual help and prayer."

Academy Alumni, Corporation Meet

The alumni of Augustana Academy, Canton, S. Dak., have established a development committee to meet with their officers to study their responsibilities toward the school. They will report at the next alumni meeting.

Six men were elected to the academy Board of Trustees at the annual meeting of the corporation recently. New members are Leonard Gunderson, Menno; Lincoln Twedt, Elk [illegible] Clifford Eidsness, Hudson; and Rev. Glenn Midthun, Canton, [illegible] fills the unexpired term of Dr. Berge. Maynard Lintvedt, Canton, Paul Lommen, Sioux Falls, were elected.

At the meeting special tribute was paid to Kenneth J. Flugstad, principal since 1949, who has asked to be relieved of his duties as principal in order to devote full time to teach[illegible]

NEW SOUTH DAKOTA CHURCH—Shown above is the new Trinity Church and educational unit, Arlington, S. Dak., dedicated this summer. The nave seats 500, with an overflow space for 250. The educational unit is planned for 25 classes. A small chapel, seating 85, is seen at the extreme right of the photo. Cost of the completed structure was $255,000. The Rev. Philip Westby is pastor. Dr. E. O. Gilbertson, president of the South Dakota district, conducted dedicatory rites.

People

The Rev. C. J. Tellekson ha[illegible] signed as pastor of Trinity Ch[illegible] Green Bay, Wis., to accept a ca[illegible] become the senior pastor of [illegible] Church, Duluth, Minn.

The Rev. Raymond Brandt ha[illegible] signed from his congregation at A[illegible] ra, Minn. in order to accept a ca[illegible] become the pastor of a new Home [illegible] sion church at Grants Pass, Ore., e[illegible] tive in November. Land has been [illegible] chased at Grants Pass and work [illegible] begun on the construction of a [illegible] unit.

The Rev. Arvid E. Bidne, form[illegible] pastor of Grace Church, Sioux F[illegible] S. Dak., is now serving as pasto[illegible] Morningside Church, Sioux City, [illegible]

The Rev. A. Gerald Dyste is [illegible] serving a three-church parish in R[illegible] glen, N. Dak.

The Rev. E. T. Einersen, form[illegible] of Elliott, Ill., is now serving as [illegible] associate pastor of Our Savi[illegible] Church, Beloit, Wis., the Rev. A. [illegible] Molldrem, senior pastor.

The Rev. O. S. Gudmunsen, form[illegible] ly pastor of the Prineville, Ore., par[illegible] is now serving a two-church pa[illegible] at Port Madison and Winslow, W[illegible]

The Rev. David S. Halbakken, [illegible] merly on the staff of Augustana C[illegible] lege, Sioux Falls, S. Dak., is now s[illegible] ing as pastor of Concordia Chu[illegible] Fertile, Minn.

The Rev. Ramon A. Runkel, form[illegible] ly of River Falls, Wis., is now serv[illegible] as pastor of Bethlehem Church [illegible] Brodhead, Wis., and Trinity Chu[illegible] in Durand, Ill.

The Rev. R. L. Seastrand, forme[illegible] pastor at Bowman, N. Dak., is n[illegible] serving a two-church parish center[illegible] in Britton, S. Dak.

he Rev. Albert J. Towe, formerly or in Auburn, Calif., is now serv- as visitation pastor at Mt. Olive urch, Santa Monica, Calif., the Rev. neron P. Hoff, senior pastor.

Dr. C. C. Swain has been installed he administrative assistant at Bethel urch, Phoenix, Ariz., the Rev. L. Tolo, pastor. Dr. Swain was for- ly president of North Dakota State cher's College. He also served for eral years as national president of ELC Men's Brotherhood.

The Rev. Alfred M. Karlstad has re- ned from his pastorate at Our Re- mer's Church, South San Francisco, if., in order to accept a call to be- ne pastor of Gloria Dei Church, coma, Wash. Gloria Dei is a new ish formed out of the merger of former Messiah and Our Savior's urches.

The Rev. A. W. Erickson has re- ned as pastor of Renton Church, nton, Wash., in order to accept a l to start a home mission church the Marpole area of Vancouver, itish Columbia, Canada.

The Rev. and Mrs. Carl G. Nelson re presented with a new car as a t from their three-church parish in exander, N. Dak., recently.

Miss Sonya Quam of Marshall, Min- sota, has joined the staff of Trinity urch, West Hempstead, L. I., N. Y., a parish worker. She is a 1959 aduate of St. Olaf College. The Rev. arry Baker is pastor of the church.

hanges of Address for ELC Pastors

Charles S. Anderson, 941 River Road, Tea- ck, N. J., 9-8-59
Arvid E. Bidne, 801 S. Helen, Sioux City, wa, 9-15-59
Paul A. Boe, 2210 Glenbrook Dr., Des oines 16, Iowa, 9-1-59
Dewey L. Brevik, 314 N. Orchard St., rthfield, Minn., 8-15-59
Herman W. Bly, 29 Ling Chung Rd., achsiung, Taiwan
Hubert F. DeBoer, Clearbrook, Minnesota, 1-59
A. Gerald Dyste, Roseglen, N. Dakota, 15-59
E. T. Einersen, 830 Froebel Dr., Beloit, s., 8-1-59
O. S. Gudmunsen, P. O. Box 4683, Rolling ay, Wash., 8-31-59
H. T. Haagenson, McIntosh, Minn., 9-1-59
David S. Halbakken, Fertile, Minn., 9-1-59
Norman Hammer, 117 Kaiulani Avenue, Vaikiki, Honolulu, Hawaii, 8-15-59
A. Henry Hetland, 1406 S. Prospect, Park idge, Ill., 8-24-59

Obituary

John Dewey, 20, died August 11 at Green Lake, Spicer, Minn., as the result of injuries sustained in a water skiing accident. He was serving there as a Bible Camp Caravaner in the Luther League Volunteer Services Program. He was born May 5, 1939, at Fargo, N. Dak., to Mr. and Mrs. Lawrence M. Dewey. He attended public school in Austin, Minn., and was active in Sunday school, choir, and Luther League in St. Olaf Lutheran Church there. He had completed two years at Luther College, where he was active in musical organizations. He had planned to enter the ministry. This summer he had served as Bible camp counselor at Luthercrest, Old Frontenac, and Lake of the Woods in Minnesota and Red Willow in North Dakota before going to Green Lake for his final assignment. Funeral services were held August 15 in Austin.

Announcements

Havre Ct. WMF, Oct. 9, Our Savior's Church, Chester, Mont.

St. Ansgar Ct. WMF, Sept. 22, First Luth., Northwood, Iowa.

Lake Region Ct. WMF, Sept. 15, Viking Church, so. of Maddock, N. Dak.

Sisseton Ct. WMF, Sept. 28, Nidaros Church, Hammer, S. Dak.

Austin Ct. WMF, Oct. 14, Red Oak Grove Church, Austin, Minn.

Aberdeen Ct. WMF, Sept. 30, Our Savior's Church, Redfield, S. Dak.

Wanted: 30-40 used robes for new senior choir in young congregation. Write Mr. Arden Grebner, Elgin Luth. Church, Elgin, Iowa.

Clearwater Ct. WMF, Oct. 9, St. Paul Church, Bagley, Minn.

Sioux Falls Ct. WMF, Sept. 30, High School auditorium, Lennox, S. Dak.

Want Ads

Rate $1.00 a line, minimum charge $4.00

For sale: Church Savings Certificates, 5% interest paid semi-annually, mature 10 yrs. $25, $100, $500, $1000 denominations. For information or application write Mrs. Roy D. Kendall, Sec.-Treas., Finance Com., Calvary Evangelical Luth. Church, Park Rapids, Minn.

For sale: Lowry Organ with mahogany cabinet, $400. Can be installed in any piano. Purchased four yrs. ago for $875. Mrs. C. L. Johnston, 6018 N. Post St., Spokane, Wash.

Parish Conservation Service

The merits of the propositions advertised below have not been investigated and the Parish Conservation Service assumes no responsibility in the matter. Send your ads and communications to: The Parish Conservation Service of The ELC, 422 South Fifth Street, Minneapolis 15, Minnesota. (Refer to ad number when inquiring.)

FOR SALE

Farms

200-acre farm, 60 acres under plow, rest in pasture. N. Minn. Good house, garage, well house and milk house, silo and barn. Very good roads, close to school, churches and railroad. Price: $5,500. Liberal terms to right person. Will consider renting with option to buy. 631-1A

240-acre farm—210 acres tillable. Full set bldgs, including house. Near Ossian, Ia. Lutheran church and public school. 631-2A

Businesses

Food store with good stock, SW Minn. Excellent business opportunity for young man. 631-3C

FOR RENT

Rooms

Large pleasant room in S. Mpls private

Your money will accomplish great things for your Church through the . . .

GIFT ANNUITY PLAN

You invest and share your possessions. Your investment in the Church begins while you are living.

- The *income* benefits *you.*
- The *gift* benefits the ELC or any department or institution of your choice.

SAMPLE RATES:

Age	
51	4%
60	4½%
70	5½%
75	6.3%
80	7.4%

Write also for information on "Wills, Gifts through Life Insurance, Memorial Gifts, and Special Gifts" suggestions.

Write for free booklet to:

THE ABIDING MEMORIAL FOUNDATION
THE EVANGELICAL LUTHERAN CHURCH
422 South Fifth Street, Minneapolis 15, Minnesota

home near Powderhorn Park. Furnished, including all utilities. For retired women.
631-4B

POSITIONS WANTED

Experienced couple wishes work in Home for Aged. Lady is 1st cook, husband does light work. Prefer N. Ia., Minn. or the Daks.
631-5E

Man, Latvian, 45 yrs, desires work as custodian in either Lutheran church or place of business in Mpls. Very conscientious.
631-6E

HELP WANTED

Practical nurse needed to manage small Lutheran Old People's Home in Nebr. The home will be opened late this autumn.
631-7F

R.N. to be administrator of 12 bed hospital in N. Minn. town. Lutheran church in community. 631-8F

Housekeeper for motherless home with children ages 13, 8, and 6. New modern 3 bedroom home. Topeka, Kans. Please furnish references. 631-9F

Mature older woman to care for 3 grade school children while father works. To live with family on full time basis. Mpls.
631-10F

Woman or girl wanted to care for working mother's children. May live in or out as preferred. N. Mpls, Golden Valley area.
631-11F

Housekeeper for invalid, elderly man. Ia. town. All modern home, near Lutheran church, good wages. 631-12F

Housekeeper in Christian home for family of 4, to assume full responsibility of household. S. Mpls. Mother has multiple sclerosis.
631-13F

Housekeeper needed in elderly couple's home in Mpls. All modern conveniences, private room and bath. Near Lutheran church and bus. 631-14F

Dentist wanted in NC N. Dak. with N. Dak. license. Excellent location in new modern clinic bldg. 6 mos. free office rent. Patients waiting. 631-15G

Physician and surgeon to serve large field in resort area in N Minn. town of 400. Only Dr. in town. 12 bed fully equipped hospital with operating room. Fine clinic attached to hospital. Lutheran church in community.
631-16G

CUSTOM-LINE 111

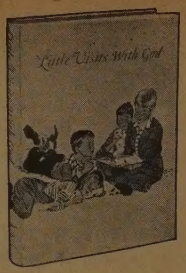
Aluminum
Coat and Hat Racks

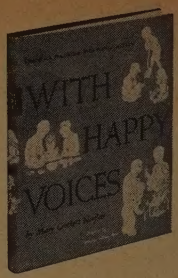
Tailored to fit any given open or closeted wall area. Smart in design and modern in "clear", "gold" deep etched anodized finishes and combinations. Quality built—closed-end aluminum tubing, rigidly held in cast aluminum brackets that are adjustable for height in dovetailed mounting extrusions. Brackets also adjustable to any desired centers.

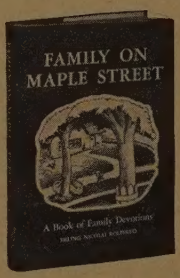
Detail shows how dove-tail extrusions (which mount on any centers) hold brackets at any desired height.

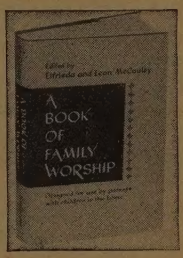
Write for Bulletin CL-640

VOGEL-PETERSON CO.
1121 W. 37th Street • Chicago 9, Illinois









The Family Worships Together

HAPPY ACRES
BY E. N. ROLFSRUD

A collection of devotional stories to read aloud that will make the children eager for the devotional period. The stories are centered around the daily happenings of a large, happy family on their farm home. Practical Christianity is illustrated. Suggested questions for discussion follow each reading.
$2.50
Code 14-252

FAMILY ON MAPLE STREET
BY E. N. ROLFSRUD

More devotional stories for parents and their children to read and discuss together. The setting in this collection is an urban community. Both these books can be used satisfactorily with children through the age of 14. Both books are illustrated.
$2.50
Code 14-155

A BOOK OF FAMILY WORSHIP
EDITED BY ELFRIEDA AND LEON McCAULEY

Using the services set forth in this book will help your family as a group realize a sense of the presence of God. The book contains services to use at home with children from about 8 to 15, plus an entire section of services for younger children. Each service contains a Bible verse, a relevant scripture reading with two related prayers and a brief explanation of the central theme. The basic themes are Praise and Thanksgiving, Special Occasions, Christian Life, From the Life of Jesus.
$2.95
Code 31-657

LITTLE VISITS WITH GOD
BY ALLAN H. JAHSMANN AND MARTIN SIMON

An ideal book for families with small children. Contains 200 simple readings aimed at the children, but with good lessons for grownups too. Children are taught Christian truths and Christian conduct in an easygoing, natural, and meaningful way, by using stories and experiences youngsters know and understand. Each devotion has a suggested Scripture reading.
$3.00
Code 31-9140

WITH HAPPY VOICES
BY MARY C. NORFLEET

Written for prayertime with young children, this book has 60 delightful stories arranged according to the seasons. Each is complete in itself, although the same characters appear throughout. The book is illustrated. Best for ages 4 to 8.
$3.00
Code 31-9650

Augsburg Publishing House, Minneapolis 15, Minn.

It has become a tradition with members of LUTHERAN BROTHERHOOD

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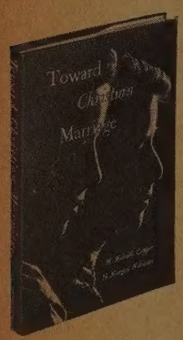

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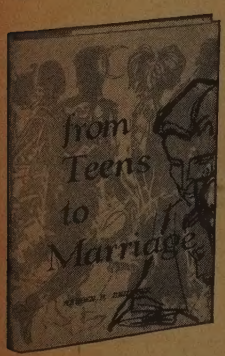

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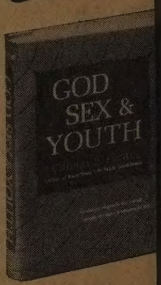

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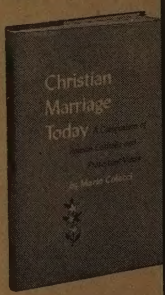

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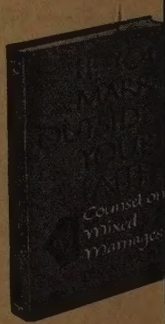

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